15.

# THE WORKS OF DARKNESSE Brought to LIGHT AND REPROVED.

IN

Answer to divers false Doctrines and Principles of *Iohn Wells* of *St. Ives* (so called) in *Huntington-shire*.

Concerning the Word and the Gospel, and the way to Christ, and the tryal of Spirits, and the light which lighteth every man, and the Ministers Maintenance.

His vain Arguments and proofes made void, and Truth manifested in all these particulars.

ALSO

Some Queries propounded to *Iohn Wells* to Answer.

---

*By him that loves the Truth as it is in Iesus*, F. H.

---

*LONDON*,
Printed for *Thomas Simmons* at the sign of the *Bull* and *Mouth* near *Aldersgate*, 1659.

HE that hates the Light (as it is written) will not bring his deeds to the light, least they should be reproved and made manifest, of which sort *John Wells* a pretended Minister of the Gospel at *St. Ives*, so called, in *Huntington-shire*, who hath declared and published unsound Doctrines contrary to Scripture of Truth, which was asserted by him, and taken from his own mouth, and the Reply thereunto sent, and his Doctrines reproved as to be unsound and inconsistent to a True Minister of Christ, the which Paper of information and also of reproof, *John Wells* in vindication of his former assertions, hath divulged abroad in his Parish, as in answer to the said Paper delivered unto him, and also in vindication of his former Doctrines, which Paper of his hath been read up and down by his Auditors, as some great Oracle which could not be gain-said, and he never yet sent his answer unto them who contradicted and reproved his aforesaid Doctrines and Principles, unto which his answer did properly belong, it could never yet be purchased or obtained from him or any of his Auditors, and all this he hath done least his works should be brought to light, and his deceit should be discovered, and his kingdom weakened which standeth in darknesse; but seeing that there is no work of darknesse must be hid, but must all be brought to light and be discovered in the day, Therefore is his Paper come forth by another hand, that he and his work might be tryed and reproved, and that the ignorant might see his confusion, and also that Truth might be made manifest to the understandings of people, that they may no longer continue in ignorance and blindnesse, now when the Lord is shining forth in his brightnesse, and revealing his glory from the rising of the Sun.

His first Position is, *That Eternal Life is to be found by or in the Scriptures.*

II. *They are the way and means which God hath discovered for the obtaining of it*, viz. *Eternal Life.*

In the vindication of his foresaid assertions, he saith, *he will explain himself*, and saith, *That God is pleased by his Infinite*

 *Grace*

*Grace and Wisdome to continue this excellent Plot of Redemption by his Son*, and then concludeth; *How shall we believe in him of whom we have not heard? Therefore was God pleased by the Scriptures to reveal Jesus Christ, and none can ever come to the Knowledge of Christ but in or by the Scriptures.* This man talks like a Heathen Politition rather then a Minister of Christ, who tells of an excellent Plot of Redemption, for he who is the Redeemer, was with the Father, and was his delight before the World began, which in due time was made manifest: by what means the Father pleased, who is that unlimited Spirit, which cannot be or will not be confined to this or that thing; For *Moses* was a believer, and a follower of Christ, & Christ was revealed to him, *that through Faith he saw him who is invisible*, Heb. 11. 27. and then was there no Scripture, and the shepheards, and the wise men of the East they were directed by the Star, *and lo the Star which they saw in the East went before them, till it come and stood over where the young Child was, and when they saw the Star they rejoyced with exceeding great joy*, Mat. 2. 2. 9, 10. and here is no mention made of Scripture, so to confine the Lord to this or that way, to this or that form, to this or that appearance as *John Wells* would do, is to limit the Holy One of *Israel*; and the Scripture saith, *as the Living Father hath Life in himself, so the Son hath also life in himself to give to whomsoever he will*, and the Scripture saith further, *none knows God nor the things of God save by the Spirit of God*; so that this is a true saying and worthy of acceptation, that Eternal Life can be found no where but where it is, and Eternal Life is in the Son of God, and thou and the rest of you professors who look for eternal life in the Letter, you are seeking the living among the dead, for the Scripture saith, *He that hath the Son hath Life*, but not he that hath the Scripture hath life; for there are many which hath the scripture, the writings, or written words, and hath not the so[illegible] neither Eternal life; for the *Pharisees* had the words and the scriptures, and never heard the voice of God at any time, neither had they the word of God abiding in their hearts, and yet they had the scriptures and writings of *Moses* and the Prophets in their mindes, so that it is manifest they had neither found God, Christ nor eternal life; Notwithstanding though they had *Moses* and the Prophets, and as for the Apostles words

in

in the *Romans*, its manifest that they might hear the scriptures and the writings of the Law and Prophets, and yet not believe in Christ who is eternal Life, neither hear the word of faith which the Apostle preached and exhorted all to attend unto, which was nigh in their heart, and in their mouth, which word discovereth the intents of the heart, and separateth betwixt good and evil thoughts of the heart, and good and evil words in the mouth, which word they that had the scriptures who have thought as thou dost to find eternal life in the Scriptures, did not listen neither hearken unto, and so eternal life was vailed from them, and not revealed in them; and yet I say unto thee we are not vilifying the scriptures, as thou falsly judgeth; For if the Spirit of Truth through which God and the deep things of God are discovered, if it please to manifest eternal life or any thing that pertains thereunto, through the words which have been spoken before by it self, and now bring in those words again, & open them in any believers heart, and give him to understand them and the things of God through any of the words of scripture, this is not excluded, but to limit life or the spirit to this or that, or the other thing, true believers dare not do: For God who is eternal Life manifesteth his minde to the Creature, how, when, where, and by what he will; who art thou that would limit him, and thou that knows Christ no other wayes then by the words without thee, knows him not at all no more then the *Pharisees* who had the words, and yet were ignorant of the life?

Then thou to Confute thy former words, saith, *That we must not think that thou judgest that Eternal life lieth in words, or sentences; but eternal life is found in or by the scriptures.*

What reasonable or understanding man can judge or think of thee otherwise; Is not the Scripture Writings? And doth not writings consist of syllables, words, and sentences? And if thou look not that *eternal life is found in the scriptures, words and sentences*, then thy Assertion is made void and false, for eternal life is in the life that spoke forth the words, and these words are a certain sound, or a declaration of that life, but not the life it self.

And thus having laid down the meaning of thy words, thou sayest, *Thou will draw an Argument of the truth of them from* Joh. 5. 39. where thou sayest, *Christ brings an Argument from his words in the* 37 verse, *who produceth the witness of his Father that he was sent of God.* And *verse* 39. thou saith, *That Christ saith, Go and search the scriptures, for in them you think to have eternal life, for they are they that testifie of me:* So thy Conclusion is, *That by the scriptures eternal life is to be found, because by them Christ is to be found.*

In *Joh.* 5. 31, 35, 36, 37. he produceth testimonies that he was sent of the Father, and saith, *If I bear witness of my self my witness is true:* Likewise he produceth the *Father* and *John* for his testimony; and in *vers.* 39. to the end of the Chapter, he saith, *Moses and the Prophets testified of him*: but in *vers.* 46. he saith unto the *Pharisees*, *Had ye believed* Moses *ye would have believed me, for he wrote of me*; but he doth not say, *that eternal life was found in* Moses *writings, or words*; now the 39th *verse* thou hast perverted, and thy Argument falleth into the Pit from whence it arose; for the *Pharisees* thinking to have eternal life in the scriptures, doth no more prove *that eternal life is to be found in the scriptures*, then *Paul* (when he made havock of the Church of God and persecuted the Believers from City to City, and *thought he did God good service*) doth prove that he was doing the work of God, & therefore thy ignorance is manifest. The words in the Greek Coppy is 'Ερευνᾶτε τὰς γραφὰς ὅτι, &c. rendred on this wise, *You do search the scriptures, because in them you think to have eternal life, and they are they that testifie of me:* This was spoken to the *Pharisees* and *Unbelievers*, and Christ did neither approve of their searching with that mind which envied the life, and therefore he reprehends them for their Thoughts which were gazing at the words, and looked not at the life which the words testified of; and therefore they were reproved in *vers.* 40. *Ye will not come unto me that ye may have life:* And so thy Affirmation from these words, and also thy Conclusion is false, and denied; and so the Charge stands still good against thee.

Further, Thou goes on and saith, *That neither I, nor you, nor any man could ever have found Christ, or come to him but by the scriptures*;

*scriptures*; And then makes this the Conclusion, *That the scriptures are the way for the obtaining life.*

Both thy Assertion and Conclusion is false, for Christ was discovered to *Moses* by Faith, and *Abraham* saw Christ and his day by Faith, and the *Shepherds* by the Star which led them where the Child was; and so for thee to Conclude all like thy self is presumption without knowledge; and Christ was revealed by and through his Spirit to the Saints in light, and yet the words testifie of him, and many have the words and yet they are a sealed Book, and are not any way or means unto them as to the discovery of Christ, so that Christ said unto a learned Generation, *You erre, not knowing the scriptures nor the power of God*; and yet they were frequent readers of the scriptures, yet ignorant of the spirit through which God maketh manifest his mind, and maketh known his will by what way and means he pleaseth to the sons of men. Yet this we say, That God may make manifest his Son by his spirit what way he will, and yet the scripture is not excluded, for the things of God are spiritually discerned, and the natural man may have the words as the *Pharisees* had without the spirit: But this is the sum, all this striving is *to set up the Words above the Spirit, and the Scripture above the Life.*

And thou goest on and saith, *That thou wonderest that men should not be able to distinguish Christ to be the way, and the Scriptures to be the way.*

I say, There is not *two wayes*, but *one way* and *one life*; and *none comes to the Father but by the way*, and he is the way and the means too; For he is said to be *the leader of his Flock and of the sheep of his Pasture, unto whom he giveth eternal life*: Eternal life is found in him, out of him there is none; and them that seeks without him shall never find the way to rest; and thy many distinctions of way and way doth cast a Mist before peoples eyes, and doth darken their understandings, and would lead them from the *one way of life*.

And thou askest how those scriptures can be reconciled, *Cor.* 1. 11. *Other Foundation can no man lay than that which is laid, Jesus Christ.* Ephes. 2. 20. *And are built upon the Foundation of the Prophets and Apostles, Christ himself being chief Corner-stone*, vers. 22. *in whom ye also are builded.*

These

These two scriptures are reconciled already and were never at enmity nor at discord, for he which had the word of reconciliation committed unto him, write them both; Doest thou think he laid one Foundation to the *Corinthians*, and another to the *Ephesians?* Christ was the Foundation to the *Corinthians*, and no other could be laid; and was not this the Apostles and Prophets Foundation? And was not all the Saints Citizens of the Houshold of God, builded upon this Foundation, and so became a habitation of God through the spirit? But thou wouldest have two Foundations, as thou hast laboured to prove two Wayes, and Eternal life to be found in two distinct things, as *that eternal life is found in Christ*, and *that eternal life is found in the scriptures*; and then hast brought all this striving to nothing; and saith, *That we must not imagine that eternal life lyeth in words or sentences:* I say, If thou hadst not imagined so thy self, thou wouldest not have made all this contest for scripture or writings, consisting of words and sentences, except thou judge as some of thy ignorant Brethren have done, *That eternal life and the scripture is inseparable*; Or *That the scripture and the spirit cannot be separated:* And if thou judge so, then these that have the words and sentences of the scripture, have Eternal life and the spirit, and such dark Doctrines the Land hath been filled with; thou would make distinctions betwixt way and way, light and light, and put distinctions where there is none, and yet where the spirit distinguisheth, thou either cannot, or else will not; that doth not distinguish betwixt a visible and an invisible, betwixt that which is given forth in time, and that which gave forth the Words which is Life it self, which was before all time.

Next thing thou comes unto, *The scripture is the Gospel, and the scripture is the Word of God*; and this thou counteest great ignorance for any to oppose: And thou sayest, *Thou supposest that we do not know what the word scripture meaneth; Is it not the Gospel that* thou sayest *was Preached by Christ and his Apostles, and what they Preached was Written, and may be called the Word of God, for it is full of power.*

It may more than be supposed that thou art ignorant, for thou hast really manifested it, that gross darkness covereth thee,

thee, and blindness hath happened to thee through thy unbelief; and its really apparent that thou knowest not what the word *scripture* meaneth, who calls it the *Gospel*, and the *Word*; Hast thou not learned to distinguish betwixt the (subject) declared of, and the declaration; betwixt a man which speaks, and the words which comes from a man; betwixt that which is visible, and that which is invisible; betwixt that which may be seen which is temporal, and that which is everlasting and eternal?

The *scriptures* are Writings which may be seen and read with a natural Eye or Ear, but that which the scripture declares of, cannot be seen with a natural Eye, neither heard with a natural Ear: Knowest thou no difference betwixt a Creator and a Creature? Is not that which createth greater than that which is created? And was it not the eternal power that gave the Words a being, or thou hadst never had them? And were it not ignorance for any man to say that the Creature were the Creator? Judge in thy self, For thee to call that which is brought forth by the Name of that which brought it forth, is great ignorance: And is it any derogation unto the Creature to call it by its own Name? But it is derogation to the Creator to call the Creature by the Creators Name; so for thee to call the Writings *the Power of God, or the Gospel, or Word*, is to attribute that unto the declaration which properly belongs (to the thing declared of) which is far greater in Magnitude, in Glory and excellency, in Power and Virtue, insomuch that the Apostle said, when he had spoken largely of the Power of God, and of his unsearchable riches, he cryed, *O the height, and the breadth, and the length, and the depth thereof was unspeakable*, or could not be spoken, *which was unsearchable, and past finding out!* The Declaration, or the Scripture may be enjoyed, and not the Power of God, which is the Gospel of Christ.

That the Holy scriptures was given by inspiration, and thou sayest *it is full of power*, and therefore sayest *it is the power of God, and that its able to make wise unto salvation.* And thou hast done well that thou hast not left out (*through Faith in Christ Jesus*) as some of thy Brethren used to do.

And thou sayest, *Its a sad Argument against the scripture to say,*

 *That*

*That the Gospel was Preached to* Abraham, *before* Matthew, Mark, Luke, *and* John.

The Scripture was given by divine inspiration 'tis freely granted, and is of no private interpretation, and is able to make wise unto salvation through Faith in Christ Jesus; for without Faith in him it hath no power in it to make wise unto salvation: witnesse the *Pharisees* and the *Jewes* outward now, for they had the scripture-promises, as thou callest them, which thou callest the Gospel and the Word, yet they were not turned, changed, nor sanctified, nor knew not the new-birth, as many do not now who have the scriptures, or writings, or words written, and so thine is a private interpretation, who calls that *the power of God*, and *the Word of God*, and *the Gospel*, which one may have, and not have *the Gospel*, or *the Word*, or *the power of God*; For proof, *John* 5. 37, 38. And its no Argument against the scripture to say, The Gospel was preached to *Abraham*, or as thou sayest to *Adam*; but it is an Argument to prove that there was a Gospel, and that the Gospel was preached before that which you Parish Teachers use generally to call the Gospel, which is *Matthew*, *Mark*, *Luke*, and *John*, and the *Epistles* written to the *Churches*, which you raise Doctrines from, and Arguments from, and sells to people for Money, and calleth it *Preaching of the Word*, and *Preaching of the Gospel*: What, dost thou think we are not come past mid-night? Is not the night over, and the morning sprung forth in brightnesse without clouds, wherein we now discover betwixt the husk and the kernel? the husk will feed Swine, but Men must have bread; and a sound without will not serve to administer life to the soul; and now no longer Talkers of the Gospel will be received, or can feed the hungry, but its he that eats of the flesh of Christ that hath eternal life in him.

Thou sayest, *Thou wilt remove a gross mistake from us who think that you cry up the Letter of the Scripture and separate the Word from the Spirit: for we own the Spirit going along with the Word, for the Word and the Spirit is united as the instrumental cause, and Christ and his Spirit in the Gospel is the principal cause.*

The *gross mistake* is not upon our parts but yours, in that you think that the Scriptures or the Writings is not separated from the Spirit; we know the Word and the Spirit is one, and cannot

not be separated; but here lyeth the *mistake*, in putting the sentences, or scripture, or words of declaration for the Word, and then say *they cannot be separated from the spirit*, thats another *mistake* on your part, for if you so judge, then this must needs follow, That they that have the words or scripture, have the spirit if they be inseparable; and why makest thou such distinctions betwixt the word *Christ* and his *Spirit*, they are one, and that which is the principle cause of every good thing brought forth, useth what instrument he will to effect it, we know the Word and the Spirit doth convert and convince, and bring to Christ and salvation through him, that we know; but doth the scripture convince without the spirit? And is not the spirit and power of God often wanting? Doth the scripture convince then, or convert, or bring any to salvation? And we know there is union betwixt the Word and the Spirit, for they are one; and that which is attributed to the one, is to the other; the Word sanctifieth, and the Spirit sanctifieth; but the question is still unanswered, and the charge stands still good against you, *Whether the scripture sanctifies without the spirit, or whether is the spirit and the scripture so united together as that when a Hireling, or a Deceiver, or a false Prophet speaks the words of scripture, that the spirit must needs go along with it, and cannot be separated from it?*

And thou sayest, *The scriptures are the Word of God as it is a declaration of what God would have us do, and therefore God hath declared his mind*, Hebrews 1. 1. *God who spake in times past by the Prophets, hath in these dayes spoken by his Son:* And thou brings *Isaiah* 38. *The word of the Lord came to* Isaiah *saying, &c.* Were it not a grosse absurdity to say that this word of the Lord was Christ in the New Testament?

The Word of the Lord endures for ever, and by it the Heavens and the Earth were framed, and the things that are therein, and without him was nothing made that was made; and we can and do distinguish betwixt the Word and the declaration, and what a declaration is that which consisteth but of one word, a declaration consists of many words, and its an improper speech to call that which consists of many words one word; and that in *Heb.* 1. was spoken after the Ascention of Christ, and the voice from Heaven by his Son, I

 question

question whether thou hast heard or read, and we can distinguish betwixt the words of *Isaiah*, and the Word of God; and betwixt the words of *Jeremiah*, and the Word of God; *Jer.* 1. 2. *The words of* Jeremiah *the Son of* Hilkiah *unto whom the Word of the Lord came*; and there see if thou canst distinguish betwixt the words of *Isaiah* and *Jeremiah* and the Word of God; and how many words can properly be called one word? and why is it an absurdity to say that the word of the Lord, or the power of the Lord came upon *Isaiah*, or the Father through the power or through the word, did speak unto *Isaiah*; and is not the power of God Christ, and Christ the power of God, and the wisdom of God in the New Testament? Now see thy own absurdity, and glory not when thou puts on thy Armour, but when thou puts it off.

As for *John* 12.4.8. *He that rejecteth me, and rejecteth my words, &c.* where the words of Christ and himself are distinguished, thou saith.

I say Yes, and therefore thou hast brought this scripture against thy self, and likewise this the word that I have spoken shall judge you at the last day, and thou sayest *this must make us tremble*; nay, why should we tremble at this, we are one with his words, and his words are not against us: And thou hast brought all these scriptures against thy self, and fights with thy own shadow; for all the words which God and Christ and the Apostles have spoken we own; and now learn thou to distinguish betwixt words and Word, for all that thou hast said to prove the scriptures to be the Word of God, amounts to just nothing, but that it is the word as its a declaration, and what a declaration that is (the wise will judge) which is but one word. And now when thou hast vindicated thy self as thou judgest, thou goest to make war abroad, to see if thou canst get any into the Pit of darknesse with thy self; and now thou falls upon the stumbling stone and the Rock of offence which will break thee to pieces, the true light which lighteth every man that cometh into the world who is a sufficient saviour, leader, guider, and [illegible]tor of all they that do believe, into all truth, and he tread[illegible] the Wine-presse alone, and there's none besides him; but thou art climb'd up into the Judgment-seat, and saith, *Let us see what this light is*; and so thou

gives

gives judgement and despiseth him, like *Herod* and his men of War that set him at nought; and so upon thy examination and judgement thou hast concluded it Natural, *Rom.* 19, 22. yet thou sayest *it will discover God*, and then contradicts what thou hast said; and saith, *That it was hard for them to find out the true God by it*, and brings a Proof, *when they knew God they glorified him not as God, but became vain in their imaginations, &c.* Its yet a Question that may be asked thee, By what Nature they knew God, and did the things contained in the Law, seeing the Law is just and good and holy, and the fault was not in that which led them to know God, but in that which led them to become vain in their imaginations, and not to glorifie him as they knew him, and so their foolish hearts came to be darkned, and so thou art one in thy judgement with him whom I met with of late, who said *The light which every man was enlightned withal would lead to know God, and teach a man that he should not do to others but what and that he would have others do to him, it would lead from lying and stealing, and discover the Creator, and Gods Omnipotency and Eternity*; and yet said, *this light was to be understood in opposition to the light of the spirit, and contradistinct to the spirits light*; And after he had confessed that it would teach all these good things aforesaid, he said, *it was darknesse, yea, worse than grosse darknesse:* And so thou Concludes and sayest, *We should never have known or believed the Covenant of Grace, or that we should be born again, had not God revealed them to us by the Scriptures:* Thou runs too fast to lay a good Foundation; By what Scripture did God reveal to *Adam The seed of the woman should bruise the Serpents head*? or by what Scripture did *Moses* see Christ, for he must needs see him before he could follow him? and what Scripture did reveal unto *Abraham* Christ and his day wherein he rejoyced? And so he that did reveal, doth reveal, and will reveal Christ the Covenant of Grace and the New Birth by what way as he pleaseth according to his Power, notwithstanding all thy limitting.

And thou sayest, *To say that every one that comes into the World, is lighted with the Light of the Spirit* (is the falsest thing that can be) For then every Heathen hath the Light of the Spirit, who never so much as heard or knowes whether there be a Christ or a spirit, and thou brings, Ephes. 4. 18. *that the Gentiles understan-*

*derstandings were darkned, being alienated from the Life of God through the ignorance that was in them,* and faith, *surely these men were not born without a light.*

It is very like that I must be Registred in the Calender as a Blasphemer or a Heretick, but however I must not heed that, but must indure reproaches, and suffer contradictions from such as thou who calls the Letter the *Light*, the Letter the Word, and the Letter the Gospel, as all along in thy Paper is clearly manifest thou contends for it, and so thou art like to condemn and dissallow of the *Light* in all men, in every man, or in any man, but however thou hast given judgement *that it is the falsest thing that can be, that every one is lighted with the Light of the spirit*; And why is it the falsest thing that can be? Thou wilt confesse that every one is lighted with the light of Christ; and where didest thou learn that great distinction betwixt Christs Light and the Spirits light? we do not say that the light in every man doth discover Christ unto every man that cometh into the World, but that the Light of Christ waited in, believed in and received, would discover Christ unto every man is owned; the fault is not in the light, but in him that loves it not whose deeds are evil, and seeing that God is no respecter of persons, Why may not the Heathen and the Gentiles have the light of Christ, or the light of the Spirit, seeing that he who is the light of the World, is given for a Covenant of Light to the Gentiles, and to the Heathen whose eyes are blind, to open their eyes, and to open their understandings, seeing that both Jew and Gentile are concluded under sin, and there is no difference? And if he be not given to the Gentiles or Heathen for a Covenant of Light as well as to the Jew, how is it said, *He is rich unto all*, is he the God of the Jews and not of the Gentiles also? *Rom.* 2. 29. seeing that they that believe in the Light, are justified both the Circumcision and Uncircumcision, and in *Rom.* 4. 7, 8, 9. *Cometh this blessednesse upon the Circumcision onely, or upon the Uncircumcision also?* so that its evident that Christ the Covenant of Light and Life, the gift of Righteousnesse, who is come into the world for this end, that all through him might believe, that whoso believeth and receiveth the gift of Righteousnesse, Justification

cometh

cometh upon all, and he who is the Gift of God and Covenant of light, is a propitiation for the sin of the whole World, and the World is taken in opposition to believers, and yet he is come a Light into the World to convince the world of sin, & of righteousnesse and judgement, and them which thou calls Heathens and Gentiles who had not the Law were accused or convicted, which is the operation of the Spirit, compare *Rom.* 2.14,15. with *John* 16.8,9. That which was in the Gentiles did accuse or convict them, this Christ called the Spirit which convinced and convinceth unbelievers; And hath not the Grace of God that brings Salvation appeared unto all men? And who art thou that makes exceptions? and though the Gentile or Heathen do not know Christ or the Spirit by the name of Christ and the Spirit, yet knowing that which accuseth and excuseth, that which condemneth and justifieth, they have the things; and though the *Ephesians* being alienated and darkened, it was not because of the insufficiency of the light or the measure of his Spirit, but because they were alienated from it and strangers to it, and I say nay, these men were not born without light, neither was the blindnesse of their hearts because of its insufficiency, but because they loved it not, but hated it, and so became alienated and darkened.

For sayest thou, *Where the Spirit is, there is the fruits of the Spirit.*

I say, the Spirit may be where it is striven against, or resisted and gain-sayed, and there appears little fruits, yet notwithstanding the spirit hath its operation in all unbelievers, and convincement and reproof is as truly an operation and effect of the spirit, as assurance, consolation and peace is an effect and operation of the spirit to them that believe.

And then thou concludes, *If Christ be in all, then all must be saved, or else Christ must go to Hell.*

I will ask thee a Question go learn what it means, though he be not in the reprobate, what is that which reprobates him? Christ was in *Ægypt* yet the *Ægyptians* were not saved by him, Christ was in *Jerusalem* and in *Galilee*, and yet not many *Galileans* nor they at *Jerusalem* believed in him or were sayed by him.

I will

I will ask thee another Question, go learn what it means; What is that which damns the damned? And what is that that kindles the fire of Hell upon them? And at the last when thou hast vilified and mocked Christ and his light, thou cries with the Jewes, *Away, away with this deluding light*, and then cryes to the Law, and to the Testimony, and so in the drunken spirit reeleth and staggers, and knows not what thou saith; Did thou not say a little before, *That the Law was light; and that which accuseth for sin, and convinceth of sin, and excuseth, and bringeth peace to the obedient*? Is not this Jesus Testimony or the Testimony of Jesus? And thou cryes, *Away, away with this as delusion*, and this is all the tune thou playeth on thy bad-stringed Instrument, letter'slight, letter the word, and scripture is the Rule, the scripure is the Gospel, and Scriptures the Testimony, and scripture is the Tryal of the spirit, and thou hast cryed Christ the True Light that enlightens every man, and with thy false judgement has condemned him.

And thou saith, *Thou wilt try our spirit, and our fruits, and contradictions, and impiety, falsity and blasphemy.*

Alas vain man, thou hast condemned the spirit of Truth that convinceth the World of sin, and accuseth for evildoing, and excuseth, and giveth peace to them that continue in well doing, and hath condemned this under the name of deluding light, and hath cryed, *away with it, away with it*, and thou that sets this at nought, may well set us at nought, and if Christ and his spirit be reproached, we must bare thy reproaches, and at last they will turn upon thy own head, when they will be too heavy a burthen for thee to bear. Thou tells us, *That thou hast been begging of God for an Eternal interest in Christ, and that thou hast examined thy heart whether Christ be in thee or nay*; but thou tells us not whether thou hast got assurance; Thou mayest beg long enough, with that spirit that hates the Light and reproveth thee for evil, and never be heard; and thou may examine long, and never come to true Tryal while thou hates that and derides that which should try thee; for I am sure if thou either had got interest, or had known that Christ did live in thee, thou wouldest not hate him in others, nor vilifie the least appearance of him in any; and therefore be low in heart, and talk no more so exceeding proudly, for the

the Lord will thunder from Heaven upon his enemies, poure contempt upon Princes, and make them wander in the wildernesse where there is no way, and will exalt the Horn of his anointed above all deceit.

And thou saith, *We threw great reproaches upon the Faithful Ministers of Christ, that they preach for Hire, and* Balaam-*like covets the wages of unrighteousnesse.*

And thou saith, *It is true, we do receive a Maintainance, and such a one as was freely bestowed on us, and setled by many Laws.*

And thou saist *If you preacht for hire, you wronged your selves much, who could get far greater means or estates by other employments, than Ministers have, and if thou shouldest never receive penny more for thy labour, thou wouldst never leave off preaching the Gospel so long as thou hast a tongue to speak, or other abilities to preach the Gospel.*

We do not reproach the faithful Ministers of Christ, neither do we say that they preach for hire, nor go in *Balaams* way, neither that their hearts are exercised with covetous practises, for we know it is inconsistent with a true Minister of Christ, who hath received freely, and ministers freely, and alwayes labours to keep the Gospel without charge; and as for the maintenance which you say *was given you freely and setled by many lawes*, We must minde you of the Authour thereof; you cry out of the Pope as *Antichrist*, of Jesuites, Monks and Friars as *Idolaters*, and that which he gave unto his Emissaries and Ministers you have gotten into your hands, as Tithes, Gleablands, Oblations, Obventions, Easter-reckonings, Midsommer dues, which was setled by Laws when the Mother of Harlots that rid upon the scarlet-coloured beast, which hath compelled all both small and great to worship, and to pay all the foresaid things in the time of his reign, while Christs Ministers have been put to death, and the Witnesses slain, and yet the aforesaid *Popes* maintenance is not Antichristian with you.

And with what face can thou or you Parish Ministers say, *That the maintenance is freely bestowed upon you*, when as there are so many living Examples in this Nation, especially within this seven years, which bears witnesse against you? What havock and spoil hath been made by a company of greedy Priests

 in

in this Nation of late? What haling and suing, what throwing in holes and dungeons? What havock you have made of mens estates with your Baylieffs, and the Bil-men driving away Cows, Horses, Sheep, Swine, Pots taken, and panns, the poor peoples Bedding and apparel which amount to very great sums, sometimes for three pounds claiming, by force hath taken away 20. *l.* and some time for 5. or 6. *l.* drive away goods worth 40. *l.* and one lies now in prison but for a groat demanded for Tythes; so that the very Earth groans to be delivered of you, which will vomit you out, and yet all this forcing must needs go upon the account of free maintenance; and I know not what employments you can take up, which will be either serviceable to God or to the Creation, by which you can get 2. or three hundred *l.* a year, as many of you have; and who dost thou think will believe thee or thy Testimony, *That you will preach freely, if you never receive a penny?* How many Parish Steeple-houses in *England* and *Wales* standeth empy who have but a little maintenance belonging to them? as twenty or thirty pound *per annum*, who hath had a call thither to preach that which you call the *Gospel*, or where there was not something to be got more or lesse; I have not heard of any amongst you called thither, although the the number amount to a very great deal; I desire from my heart that you were tryed a while, and that you were left to your Gospel, to see how you can live of it, and then in preaching freely, you would manifest your selves to be something like the Ministers of Christ, and till certain proof be had of you, there is few will believe you.

But thou sayest, *In the mean time we have a sufficient authority to expect a maintenance from the* 1 Cor. 9. 7. 11. *and* Tim. 5. 17. *And we ask nothing but our own, and them that will not give it us, are under the breach of a Commandement* which saith, *thou shalt not steal*; and thou sayest, *I have spoken once for all, though I could have said ten times more, and that thy soul trembles to think under what sad judgements and delusions we are, but thou shalt pray that God would deliver us out of the snares of Satan.*

The 1 of the *Corinthians* 9. *Tim.* 5. 17. is no authority for thee as to receive hire or wages; I ask thee how long hast thou been

been at *St. Ives*, so called? And were they not all counted Christians before thou cameſt thither, except thou haſt ſprinkled ſome few Infants ſince thou comeſt there? or elſe what hath been thy work there? and the people of *St. Ives* may conſider where thou haſt gone about to war ſince thou comeſt thither, that thou requires coſt and charges; Doſt thou think that getting into an old Maſs-houſe in a Town, and ſit dreaming over a company of people thirty or forty years is going a warfare, or to require maintenance of them who own thee not for a ſhepheard, and to bring Scriptures, and ſay, *he that feedeth a flock may eat the milk of a flock*; But doth this give Toleration for thee to clip or ſhear them that are none of thy ſheep? Doſt not thou come here under the breach of a Command? *Thou ſhalt not ſteal*; Doſt not thou count the *Quakers* deluded, and *Heretickes*? And will it not be deluſion in thee to require or take maintenance of them who are none of thy Sheep, and to pull Grapes off them that are none of thy Vine-yard? And thou haſt ſpoke enough except it had been to better purpoſe, and thou mayeſt tremble indeed to think, if thou doſt but conſider what ignorance and deluſion thou art under, for this is the ſum of all thy Doctrine, *The Letter is the Light, the Writings is the Goſpel, the Writings is the Word, and the Words written is the Way, and the Letter is the ſtanding Rule*, and concerning *Chriſt the True Light that enlightneth every man*, thou haſt cryed with the Phariſees, *away, away with it, for it is a deluding light*, and *that every man hath received a meaſure of the ſpirit is the falſeſt thing in the world.*

Theſe and the like Doctrines thou haſt declared, which I hope the People of *St. Ives* will take notice of, and turn away from ſuch blind Guides as thou art, who art truly in *Balaams* way, and in the way, and ſteps, and practiſes of the falſe Prophets and falſe Apoſtles, and ſuch as gain-ſaid the Truth and held it in unrighteouſneſſe; but the day is made manifeſt that hath diſcovered thine and all your deceit and hypocriſie, and will rent your covering that you may appear as you are, that all that fear the Lord may depart from you, and thou muſt repent of thy evil deeds, & condemne thy falſe Doctrines before thou can Pray acceptably, either for thy ſelf or others, for thou cannot be heard of the living God, while this broth of abominable things is in the veſſel in which the Lord hath no pleaſure.

*John Wells*, seeing thou sayest thou dost understand Scriptures much better than us, Answer these *Queries* concerning the Scriptures as followeth.

I. *What was the* Jezabel *that did begin to Teach*, Rev.2.20. *and called her self a Prophetess?*

II. *What was the Witnesses slain that Prophesied in Sackcloth & ashes, & who slew them*, Rev.11.3.7?

III. *What was the woman that fled into the wilderness*, Rev.12.6. *What was the wilderness she fled into, whether an outward wood, yea or nay; and what was the time, times, and half a time that she was nourished from the face of the Serpent*, Rev.12.14?

IV. *What was the Beast the Dragon gave his Power to that made war with the Saints and killed them, and had power over all Kinreds, Tongues & Nations*, Rev.13.2.7?

V. *Was not the Tongues (ye Orthodox men) which the Beast in the Dragons power had power over, and is not this since the days of the Apostles?*

VI. *What is the Whore that sits upon the Beast that all Nations have drunk of her Cup of Fornication, and what is that Fornication, and what the Kings of the Earth that have committed Fornication with her*, Rev.17.1,2,3?

VII. *What and where is that* Babylon *which must fall, and what is the Bride that prepares her self for her husband*, Rev.18.2. Rev.19.7?

VIII. *What are all the Beasts Names, Marks, Horns, Images and Crowns*, Rev.13.1. Rev.14.8,9,11?

IX. *What are those Tongues that* John *the* Divine *calls waters whereon the Whore sits, whether or no they are*

*not*

*not (ye Orthodox men) yea or nay, whose tongue is your original,* Rev.17.15?

X. *What are those* Tongues John *saith people must be* redeemed *from,* Rev.5.9. *and was not* Pilate *an Orthodox man who set up an inscription over Christs head in letters of Hebrew, Greek and Latin,* Luke 23.38?

XI. *Was not all the Earth of one Language and Speech before* Babel, *and doth Naturals make a* Divine, Gen.11.6?

XII. *Is not* Tythes, Gleab-lands, Easter-reckonings, Midsummer-dues, Churching of Women *for Money,* Sprinkling Infants *and* Marrying *for Money,* Burying *for Money,* preaching over the Dead *for Money, and* Preaching by the Hour-glasse, *and making* Ministers *at* Schools, *got up since the days of the Apostles, the* Popes *Cup, and have not ye drunk down all these things?*

XIII. *And is not all this persecuting and prisoning people about worship, Church, Religion, Ministry & Maintenance, the* Popes *Cup, and have ye not all drunk it, and hath it not got up since the Apostles days?*

XIV. *All ye Carnal weaponed men and Apostatized from the Apostles, who sayes, we wrestle not with flesh and blood, who sayes our weapons are not carnal but spiritual; And art not thou one of them that seeks gain from thy quarter, and bears rule by thy Means, divines for Money, and Teacheth for filthy lucre, Teach for hire and for the fleece, which the Prophets and Apostles cryed against,* Mic.3. Jer.5. Isa.56. Ez.34?

XV. *Art not thou one of them that serve not our Lord Iesus Christ but thy own belly, that if people put into thy mouth, give thee Tythes, and means, and gain, and filthy lucre, thou wilt serve them; if not, thou wilt not: Is not this for thy belly, and not for Christ, who said,* Freely ye have received, freely give; *and they that did so wanted nothing though Christ sent them amongst wolves,* Matth.10. 8.16?

 XVI. *What*

XVI. *What was the field the Marchant-man looked his Pearl in, and where is it,* Matth. 13. 45, 46?

XVII. *And where is the bottomless Pit whose smoak hath darkned the air, and what is the air,* Rev. 9. 2?

XVIII. *What is the Tongues the Gospel is to be preached to, whether it be not to you (Orthodox men) who talks them your Original,* Rev. 14. 6?

XIX. *What is the false Prophet and Antichrist inwardly ravened from, and what is the sheeps-cloathing that they wore,* Matth. 7. 15?

XX. *What is the Anointing in people to teach them that they need not any man to teach, but as it teacheth them, spoken of in the first Epistle of* John 2. 20, 27?

XXI. *What is the light that shines in the heart, that gives people the knowledge of God in the face of Iesus Christ,* 2 Cor. 4. 6?

XXII. *Is any a true Christian but who hath the Law of God in his mind and in his heart, and need not say to one another,* know the Lord; *was not this that that differed from the* Jewes *who had the law without them, hath any of these Talkers of Christ, the Apostles words, makers of trades of them, life except they eat his flesh, & drink his blood; have ye eaten that? And doth any man eat that that doth deny the Light that hath enlightned every man that comes into the world,* Heb. 8. 10, 11. Joh. 6. 53, 54, 55?

XXIII. *Was not the Steeple-houses which ye call the Churches or Temples the old Mass-house which ye creep into, yea or nay?*

XXIV. *Was* Ezra's *Pulpit set up in the Temple and Synagogue yea or nay, or set up in the street before the water-gate, and how many might stand upon it, and whether it was like yours, yea or nay,* Nehem. 8. 3, 4?

XXV. *And was not your Colledges set up by the Papists to make Ministers by, and whether your Colledges & Steeple-*

*houses*

*houses have not the Papists names to them, and was not the* Jesuits *the Tribe of Black-coats, whether ever yea or nay thou hast diserted at all the habit wherewith thou wert distinguished?*

XXVI. *Whether dost thou own and believe that Christ doth enlighten every man that cometh into the world, yea or nay,* Joh. 1. 9?

XXVII. *Whether ever any Minister of Christ did imprison any for maintenance; but on the contrary they should covet no mans silver, and they that was covetous crept into houses, had the form and denied the power, whether or no they was not to be turned away from,* 2 Tim. 3. 5, 6?

XXVIII. *And whether or no they are Ministers of Christ that swear, seeing Christ saith,* Swear not at all; *and* James *saith,* Above all things my Brethren swear not; *and whether or no they are not false Brethren that do swear, that fall into the condemnation,* Jam. 5. 12. Mat. 5. 34?

XXIX. *Whether ever any Minister of Christ imprisoned for* Tythes, *seeing Christ saith,* Freely ye have received, freely give; *and whether any Minister of Christ runs to the Powers of the Earth for Maintenance, seeing the Apostle saith,* He that feeds the flock shall eat of the Milk; *whether these things be the fruits of the spirit in suing men for Tythes and Maintenance they do no work for? and if so, shew the Example by Scripture; if not, are they not to be turned away from,* 1 Cor. 9. 7?

XXX. *Whether any the Disciples of Christ carried Bagg but* Judas *that Thief and betrayer of the just,* Joh. 2. 6?

---

THE END.